/50 cont./

782 On the day set for the prayer, usually at the time when
733 the herds are driven into the mountains for the summer and
[796] when they return in autumn, the shepherds of the village break up into several groups, each group choosing a pretty spot in the forest near a brook or river. Some rams, according to the number of participants, are slaughtered, and the oldest shepherd of those departing for the mountains addresses Aphi, begging him to preserve them as well as their herd from the thunder-
[562] bolts. Women and children do not dare to be present at the prayers to Aphi, and women may not even pronounce his name. When talking of Aphi, the Abkhaz usually say "khakhikal" ("the one above" or "the supreme one.")

782 During a prolonged drought, a prayer with sacrifices is
● 731 offered in honor of Aphi. The best bull is chosen from the
789 herd and a day is set for the sacrifice. The villagers bring gomi, bread, fresh cheese, and a jug of wine. The most venerable old man holds a rope fastened to the horns of the bull; removing his cap, he pronounces the following prayer, "Oh Aphi, master of thunder, lightning, and rain! have pity on your people. Our harvests have dried up, the grass is withered, our livestock perishes from want of feed, and therefore /51/ death from hunger threatens us. Command the rain-clouds to gather, command the thunder to peal, the lightning to flash, and send us rain to save the perishing people." The participants say "Amen," and the sacrificial animal is killed and its meat cooked. After all the dishes, made from ingredients brought with him, have been pre-
[533] pared and laid out on mats, the old man who said the prayer repeats it, and then, with the singing of a hymn in praise of Aphi, the feast begins. This hymn is called Anchva rysshva
[821] and is sung in honor of Aphi, not only at feasts, but also during thunderstorms. In the first instance, it is sung with thankfulness for the gifts that are enjoyed, in the second,
782 to move Aphi to send good weather. During the feasts, one
731 of the elders usually addresses a speech to those present, re-
574 minding them that all they are then enjoying comes with the blessing of Aphi and suggesting that they thank him. Then

/51 cont./

782 one of those present begins to glorify the god: "Anchva
731 dukhva zlyphkha khkhaura!" "O you who descends from
574 heaven with lightning and ascend to heaven with thunder, who knows the number of the stars in heaven and of the sands at the bottom of the sea ..." etc., and he concludes the poem with the words, "akhdau." All those present, divided into two groups, repeat every line of the hymn in turn, always three times over.

782 The killing of one of the herd by lightning unfailingly
821 evokes prayer to Aphi; on the other hand, if he is not appeased by sacrifice, a repetition of his visit must be expected. The owner of the dead animal invites the inhabitants of the village, without distinction as to age or sex. On the spot where the animal was killed, a tower is built about one and a half sagene in height, so that beasts of prey cannot climb it. All those present surround the killed animal, join hands, and dance, half of them singing "Voetla" and the other half answering "Chaupar," and they raise the animal onto the tower, still singing and dancing, and leave it there as a victim for the birds of prey. Then the owner of the animal killed by lightning sacrifices a bull to Aphi, at the same time thanking him for the present visit and begging him nonetheless to spare him future visits. Various dishes are prepared from the meat of the sacrificed animal; bread, cheese, and wine are brought, and those present feast all day long at the expense of the man who suffered the loss. The day the animal was killed by lightning becomes so memorable in the family that has thus been visited by Aphi that neither the head of the family /52/ nor his children will give
[527] [431] anyone anything on the anniversary of that day, saying that they expect a visit from Aphi on that day.

[766] The same ceremony is performed when a person has been struck by lightning. During the dance around the corpse, none of the relatives of the dead man dares to weep; otherwise all the participants will be struck dead by a thunder-bolt.

/57 cont./

[782] [796] [262] are made for each member of the family. The chickens must be fried and the kvakvari baked before cockcrow. Just after the first cockcrow the master of the house puts bowls on the table, into each of which he puts a chicken and four kvakvari; to each one he fastens a wax candle. A brazier with coals is placed near the table. All the members of the family kneel down around the table, each opposite his bowl, [789] and the eldest person in the family, after removing his cap and throwing incense in the brazier, asks God to preserve him and his family from stomach disorders. After the prayer, all rise, turn to the right, and bow to the east; then everyone eats his portion, and each does his best to finish the meal without fail before dawn.

[796] [262] On New Year's Eve, after supper, a prayer is again offered in each family to ask for all sorts of blessings. For this occasion a rectangular pie is prepared, stuffed with cheese; this is put on a board to which a wax candle is fastened. The whole family kneels around it, and the eldest in the clan throws incense on the coals and says the prayer; then the pie is eaten and the leftovers burned on the coals. This prayer is called Kalinda. On the first day of the New Year the prayer called Gunykhva (prayer of the heart) is [262] offered. For this, a small loaf of wheat-bread stuffed with an egg is prepared for each member of the family. The head of [789] the family raises a loaf to the breast of each member, praying to God to preserve them from heart ailments. After the prayer, each one eats his loaf.

24.

Drought

• [731] [789] During a severe summer drought all the village girls gather in their best attire near the river. They divide themselves into three groups and make a raft of branches, cover this with straw, and make a doll, which they then dress up as a /58/ woman. When all these preparations are finished, a

/58 cont./

731 789 donkey is brought, which they cover with a white sheet and put the doll on it. One of the girls takes the donkey by the rein, while two others support the doll, and they set out for the place where the raft was made. The other girls accompany the procession on both sides, singing "dziva dziva [539] dzvari! Kva kva mykryld aphsh-akh ipha did shivait dzy khychik, dzy khuchik," which means, "To get water, water! To get rainwater; a red daisy! Son of the Lord, we thirst for a little water, a little water!" When they come to the river, they take the doll from the donkey, put it on the raft, and, setting the straw afire, let it float downstream; they then try to chase the donkey into the water, which, of course, requires no small effort. At last the donkey is dragged into the river, and, emerging on the opposite bank, he begins [825] to bray, which is considered the surest sign of forthcoming rain. If, however, the donkey fails to bray, the same ceremony is repeated anew on the following day or the next day after that.

25.

Saints

776 778 [184] Independent of the general worship of all the deities discussed above, the inhabitants of the villages of Lykhny, Lzaa, and Ilori are under the protection of saints, to whom the churches erected in those villages are dedicated; or, more correctly, who are under the protection of the churches themselves. In Lykhny each family invokes the protection of Anan-Lykhnykh (the Virgin Mother of Lykhny), in Lzaa, of Anan-Lzaanykh (the Virgin Mother of Lzaa, i.e., the cathedral of Pitsunda dedicated to the Holy Virgin), in Ilori, of Tsminda Giorgi (the cathedral of St. George). To invoke 782 their protection, sacrifices must be offered, which are, in [796] fact, brought by each family once a year on a Sunday evening.

[231] On the day set aside for the offering, the best year-old